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MOSLEM PILGRIMS LEAVING CESAREA FOR MECCA

# Life and Light

Vol. XLVIII.

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No. 11

## A Missionary Prayer

Awaken in us, O Lord, a deeper passion for the triumph of Thy Kingdom; and keep us from failing or being discouraged until every mutinous spirit has been brought to bow to the scepter of Thy authority. Inspire our prayers, direct our labors, and bring us into more vital co-operation with Thyself, in all the outgoings of Thy love and power for the working out of Thy eternal purpose of redemption.

Thou hast bought us with a price; hence we are Thine; and all that we have is Thine. Constrained by Thy love we would lay ourselves upon the altar of the Cross to be consumed in the service of humanity, in one continuous sacrifice. Give us, we beseech Thee, a clearer vision of the world's needs, and a keener sense of our responsibility to meet them; and as barriers are breaking down and new doors of usefulness are opening, may we have wisdom to see, and grace to seize the opportunities that confront us.

And grant, most gracious Lord, in these days of storm and stress, when the foundations are being moved, that we may look into the future through Thine eyes, and rejoice in hope—knowing that there is no obstacle which Thou didst not foresee, and no difficulty which Thou canst not surmount. All power is Thine; and our hope is in Thee; and while we are waiting Thou art working.

Especially do we pray, our Father, that Thy choicest blessings may descend upon our chosen representatives, who are laboring in dark and difficult places at home and abroad. Endue them with power, with perseverance, and with patience; and may we by our sympathy, our offerings, and our prayers, unite with them in the common task of winning this world for Christ, that the dream of to-day may become the reality of to-morrow, and the rule of justice and love be established over all the earth. Amen.—(*From The Place of Prayer in God's Plan of World Conquest.*)

## Reconstruction in Turkey

By Dr. James L. Barton

**W**E have waited long for the Reccessional of the Ottoman Empire and to-day it sounds like music in our ears. We rejoice, not because a Moslem state is disintegrating, but because a government which has stood for injustice and atrocity is passing from among the nations.

Our supreme interest lies in the measures now to be taken to bring order and peace in Turkey out of the confusion and horror of the past. There are certain things that occur to all of us as needing early consideration upon the part of the friends of missionaries to Turkey. We here recall a few of these:—

1. The fifty missionaries of the Board, the great majority of whom have remained in the country during the entire period of the war, holding together the shattered Christian forces and demonstrating the essence of their Christian message by a life of untold sacrifice and supreme service, must be released as soon as possible. One thing is sure, they will not withdraw until there is some one on the ground to take their places and continue their task.

2. Famine, plague and pestilence have devastated the land. The seeds of these enemies to life and health must be sought out and destroyed. A crusade of cleansing and sanitation must necessarily precede the period of reorganization. These foes of civilization and order are to be discovered and destroyed by the application of modern scientific principles. This part of the preparation under favorable conditions need not require much time, but the work is essential as one of the first steps to full reoccupation of all parts of the field.

3. Arrangements must be devised for aiding the hundreds of thousands of exiles back to their shattered homes. This is a task too stupendous for the missionaries and the Board to do alone. The American Committee for Armenian and Syrian Relief is already interesting itself in this problem, but the missionaries also



must bear a large share in the undertaking, since they alone have the language and are conversant with the situation.

4. The unnumbered multitude of orphans, wandering, destitute, homeless, friendless, must be sought out and gathered into homes of refuge and safety. Many of these have mothers, but the great mass are without fathers. This too is a mighty but supremely rewarding opportunity to demonstrate the true heart of our religion and save these waifs for themselves and the future of that country. This work will demand outside aid.

5. We must save the many children who have been taken into Moslem harems. We know what a large number of both girls and boys have thus been sequestered. There is evidence that some of these have performed, under pressure, the ceremony which makes their keepers think they have a right to call them Mohammedans. Others have stoutly and loyally resisted. Many of these will flee to places of safety as soon as opportunity is given, others must be sought out and given the privilege of escape.

6. The missionary work of all of the stations and especially of the outstations will require reorganization. Many buildings have been occupied for military purposes, churches have been turned into mosques, others have been destroyed. Scattered preachers and teachers must be discovered and returned to the work of rescue and redemption. Great gaps will be found in their ranks denoting martyrdoms not less triumphant than those experienced by the followers of Christ in the first centuries of the Christian era.

7. Broad plans must be made for reaching with the gospel message the Moslems of that country. Hitherto, owing to the protection given by the Mohammedan Government, it has been almost impossible for a Mohammedan to make public confession to his belief in Christianity and not be spirited away or put to death. That power of national intimidation is now gone and with it much which prevented approach to the Turks with the Christian message. The war has had a depressing effect upon Moslems as they have seen their Caliph shorn of his prestige and power and the boasted unity of their religion destroyed. The last four years have done much to remove barriers and open the hearts of the discouraged

Moslems to the message of the gospel. The old conservatism of Turkey is gone forever and we now face there a new era.

8. Little effort has been made hitherto to reach the Koords. They have been altogether too readily set aside as an insolvable problem in the face of the more quickly responding Armenians and Greeks. Some have seemed to think them as almost hopeless, especially as the Turkish Government looked upon them as Mohammedans and so threw about them organized Moslem protection. During the last few years of war and massacre the Koords have not been in accord with the actions of the Government. In the eastern part of Turkey they have aided hundreds of thousands of refugee Armenians to escape into Russia. In many instances the Koords have co-operated with the missionaries in forming bands of refugees and conducting them over the borders out of reach of the Turks. This has brought them into a co-partnership of service and sacrifice which has in it much of promise for the race. It is not impossible that among this virile people we shall find one of the most fruitful fields for future missionary service.

These are but suggestions of some of the tasks and opportunities which lie before us in the new Turkey. The challenge is immediate, calling for courage and Christian daring. God planted missions in Turkey a century ago and has crowned them with almost unexampled success in spite of the peculiar afflictions through which they have passed. Churches, colleges, hospitals and a vast output of Christian and educational literature have permeated that entire country with the ideals of our faith. Disasters of vast proportions have swept across the country, but the work has moved steadily and triumphantly forward. There has been no backward turning and there can be none. We are being led through sacrifice to redemption, through defeat to victory. The God of nations is also the God of missions and He who compels the wrath of men to praise Him also makes Christian martyrdom triumphant. As the door of Turkey swings open let there be no lack of heroic spirits here at home to take up the task of reconstruction and no withholding of that which makes martyr lives count in terms of the Kingdom.

## Editorials

During the past few weeks the circle in the Congregational House has repeatedly been called upon to enter into the griefs of fellow-workers. On September 15 Dr. W. E. Strong

**Sorrowing  
Together.**

received word from Washington that his son Ellsworth had been killed in action. Lieutenant Strong had written a letter to his family, delivered by a comrade just returned, which bore the same date as the day of his death (August 25), in which he had casually referred to the dangerous post to which he had just been summoned. He was a young man of great promise, a graduate of Dartmouth College, class of 1916, and many letters received by his parents from classmates and friends bear witness to the wide Christian influence he had exerted. In a letter printed in full in *The Congregationalist*, his captain writes: "He was the most popular and readily obeyed officer in the battery. The men worshiped him and—I say this in all reverence—would have followed or gone through hell for him."

On October 3, Margarett Daniels, the gifted daughter of the President of the Woman's Board, Mrs. Charles H. Daniels, was taken away after a very brief illness from pneumonia, resulting from influenza. She was a graduate of Mount Holyoke College, Class of 1911, and had been engaged since her graduation in literary work in New York and Boston. At the time of her death she was on the editorial staff of *The Congregationalist*, where she had shown unusual ability. She had been intrusted with the make-up of the paper, and her captivating titles and able editing of the church news "In the Congregational Circle" attracted much attention.

On the same day, October 3, Rev. Oscar E. Harris, assistant to the Secretary of the National Council, died at his home in Cambridge, from the prevailing epidemic. Since May he has been serving the Second Church, Dorchester, as substitute pastor in the absence of Rev. Jason N. Pierce, who is doing chaplain's duty at the front. His loss to the National Council is deeply felt, and he is sincerely mourned in the parish to which he had endeared him-

self. He leaves a wife and three children in the Cambridge home, also parents who reside at Island Creek, Mass.

In all the anxiety and sadness of these days one who touches human experience at all vitally must be impressed with the quality of the courage with which those who are bereaved face the future. "So they struggled, so they endured, so they overcame, so also must we," is the spirit which prevails among Christian men and women.

Because of the widespread epidemic many October plans for Branch meetings and Financial Conferences have been canceled and public gatherings postponed. Where it has been possible to meet, as in the case of the Vermont Branch at Rutland, Board representatives report a cheering spirit of co-operation and determination to do the utmost to meet the exigencies of the Board's financial needs. On page 449 will be found the latest figures it is possible to give as we go to press. The Council Page this month is another call to "carry on" in forecasting, in giving, in prayer. At Syracuse, November 13, a policy for the year to come will be discussed. Will not all who are detained this year from the annual meeting of the Board,—and they will be many—unite in special prayer on that day for the success of the effort which will then be set in motion? The resources of God are available to the seeking heart, earnest to know and do His will, and in the light of present-day events on the battle-line, dare we be unready when closed doors are opening and the constructive forces of His kingdom may soon forge ahead on the mission fields? Read Dr. Barton's statement on page 442 and let it strengthen your powers of "hilarious" giving!

Several of the missionaries who cannot as yet enter Turkey, where they are longing to be, are making ready for the day when they shall be summoned to the land of their desire.

Personal  
Notes.

Miss E. S. Webb, Miss Myrtle O. Shane, and Miss Constance Barker under appointment, are studying at the Kennedy School of Missions, Hartford. Mrs. Isabel Trowbridge Merrill of Aintab, Mrs. T. A. Atkinson of Harpoot, Mrs. Luther

Fowle of Constantinople and others are helping wherever it is possible with inspiring messages. Miss Clara C. Richmond of Cesarea, is taking a special course at Oberlin, where she finds pleasant companionship in the Tank Missionary Home.

Other missionaries on furlough or detained from the field are fitting themselves for future service by courses at Teachers' College, like Miss Olive Hoyt of Japan and Miss Gertrude Harris of Ahmednagar. Miss Grace Knapp is in New York helping the Armenian and Syrian Relief Committee. Dr. Katharine Scott, formerly of Madura, has accepted a position in a Boston Hospital. Miss Olive Greene is teaching at Wellesley College. Miss Edithe Conn, unable to return to Africa, is living with her mother at Waycross, Ga., where she has temporary employment. Glowing accounts from France tell of the place Jean Christie has made for herself in France, as the first woman secretary of a Y. M. C. A. hut. We may not give the whole list of those who, turned aside from the work they would choose to do, are lending themselves to the healing and helping of the world's need in other places and in other ways.

Our sisters in Chicago are busy at this time making preparations for their Jubilee Meeting which is to be held in Oak Park, Ill., October 29-31. Their Jubilee Fund is rolling up despite the many demands from war budgets, and at last accounts the figures totaled \$171,808. May the joys of the task overshadow all else as those days shall come and go!

**Jubilee Meeting of  
the W. B. M. I.**

It is an oft-told tale during these months, and our readers will not be surprised that LIFE AND LIGHT has been "struck" by government requirements for economy. It does not seem best to raise the price of the magazine for 1919, so we are compelled to ask our friends to be lenient if paper is not so good, cuts less frequent, some pages omitted for conservation's sake. And since this must be so, we shall appreciate all the more a prompt renewal of subscription and those who join our ranks of readers will be doubly welcome.

**Necessary  
Limitations.**

We will do our best to give you good return for your money. Please send your sixty cents to Miss Helen S. Conley, Room 503 Congregational House, *early*.

What is true of LIFE AND LIGHT is applicable to all publications of the Board. We shall have smaller editions, fewer pages and try to avoid duplication. If you send for annual report or leaflets we shall appreciate it if you will enclose postage. "Every little helps" and the burden of carrying this Department is unusually heavy. The Editorial Secretary will welcome suggestions along the line of greater efficiency. It may not be out of place here to state what everybody knows, that mailing facilities are so hampered that days must be allowed where hours used to suffice to get your orders to you, and if LIFE AND LIGHT reaches you on the 8th of the month instead of the 1st or earlier, please be as patient as you are about other delays and limitations,—"*c'est la guerre!*"

Arrangements are going forward as well as is possible for the Annual Meeting of the Woman's Board in Syracuse, November 13-15. It is a matter for congratulation that the Committee has been able to secure William T. Ellis of Swarthmore, Pa., well-known as a world traveler and latterly as a war correspondent. Mr. Ellis has a wide knowledge of missionary work, with which he keenly sympathizes. He will speak at the evening session of Wednesday, as will also Rev. Alden E. Clark of India, who will have a valuable contribution to make from his intimate acquaintance with the problems of that land, after his fourteen years of residence there. Secretary Enoch F. Bell, just returned from deputation work, will speak on the task of the Board in the Philippine Islands. Among the missionaries expected to give addresses are Miss Gertrude Harris of India, Mrs. J. B. MacCord of South Africa and Dr. Emma Booth Tucker of China. In addition to the usual reports of secretaries and treasurer, there will be a special session to consider the financial policy of the Board for 1919, at which prominent Branch officers will speak. The Conquest Program will have an attractive presentation Thursday afternoon, and the Junior Rally will be held that evening, with a war-time supper. Thursday

**Annual Meeting  
at Syracuse.**

evening the ladies of Plymouth Church are planning for a social time at which there will be brief exercises, "in lighter vein." Friday morning Miss Dorothy P. Felt, a trained nurse, under appointment to Turkey, will be commissioned.

Branch officers and delegates are asked to reach Syracuse in time for a brief but important Conference to be held Wednesday morning from 9.30 to 10.45. The public session will begin at eleven o'clock Wednesday morning. On Wednesday and Thursday at noon, Intercession Services will be held. Mrs. A. J. Lyman of Brooklyn will lead on Thursday.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD  
RECEIPTS FROM SEPTEMBER 1-30, 1918

	For Regular Work			For Buildings	Extra Gifts for 1917 and 1918	For Special Objects	From Legacies	TOTAL
	Branches	Other Sources	TOTAL					
1917	\$13,453.18	\$125.75	\$13,578.93	\$5,612.69	—	\$151.00	\$1,176.10	\$20,518.72
1918	18,951.07	2,039.50	20,990.57	—	—	55.00	1,598.19	22,643.76
Gain	\$5,497.89	\$1,913.75	\$7,411.64				\$422.09	\$2,125.04
Loss				\$5,612.69		\$96.00		

OCTOBER 18, 1917, TO SEPTEMBER 30, 1918

1917	\$110,346.31	\$4,668.62	\$115,014.93	\$59,247.74	\$4,308.31	\$2,199.92	\$17,921.28	\$198,692.18
1918	128,422.89	11,339.52	139,762.41	23,475.83	16,509.38	3,023.66	14,366.04	197,137.32
Gain	\$18,076.58	\$6,670.90	\$24,747.48		\$12,201.07	\$823.74		
Loss				\$35,771.91			\$3,555.24	\$1,554.86

RECEIPTS FOR REGULAR WORK AND BUILDINGS JANUARY 1 TO  
SEPTEMBER 30, 1918

Counting on Apportionment for 1918				Not Counting on Apportionment		TOTAL
From Auxiliary Societies	From Churches	From Church Organizations	TOTAL	From Individuals	From Other Sources	
\$75,975.87	\$6,682.17	\$4,219.70	\$86,877.74	\$20,139.98	\$10,760.25	\$117,777.97

## Women and Industrial Problems in Fukien

By Martha Wiley, Foochow, China

CONDITIONS vary so greatly throughout China that what is true of women in one province may be far from the fact in another district. Hence any general statement regarding Chinese women should be made with caution.



Rice Fields

This is true not only of their domestic and social status, but also in regard to their place in the economic life of the people. This sketch, therefore, touches but briefly a few of the many phases of woman's relation to the industries of Fukien. In this region



women have been roughly classified as field women and small-footed women.

The former are not necessarily field laborers, though the majority of them are. Some of them find places as servants, some are burden bearers, and some find other occupations where unskilled labor is employed. These women are strong of body and inured to toil that is fully as laborious as that done by the men. From early childhood they are taught to carry burdens. Very small girls carry water from the village well in heavy wooden buckets dangling at each end of a bamboo swung across the shoulders. When a little older they go out in groups on the mountains or along the ditches and cut the rank grass and bind it into bundles and carry it home for fuel. They learn to make a fire in the great earthen stove and boil the pan of rice for the family meal regardless of the blinding smoke of the grass.

As the girls grow taller they are ready for work in the paddy fields, and many a girl grows to womanhood and passes on to old age with a succession of rice crops as the most distinctive mark of the passing years. Two, and often three, crops are produced annually on this land that has been in cultivation for two thousand years, and naturally a great amount of fertilizer is needed to enrich the soil, and it is largely the task of the women to go into the cities and villages and collect this in huge pails. Then comes the flooding and plowing and working up of the soil into a thick mud, followed by the planting and weeding and watering. The women are far above their knees in this slimy germ-laden mud for a large part of the year. In times of drought all night long the creaking of the endless-chain pumps can be heard along the canals, which means that many a weary woman has been toiling through the hours of the night.

A tourist once passed across the great Foochow plain riding comfortably in a cushioned sedan chair carried by four men, through fields where, deep down in the paddy, women were placing the young rice plants. She remarked to her companion that "the motions of the women were beautifully rhythmic and the costume not at all offensive in an Oriental setting"! A few days later the wife of an American official passed over the same winding stone

path and burst into tears at sight of the vast plain dotted with women and girls whose lives had been shut off from education and refinement. They had freedom of a sort, physical freedom, just such as their buffaloes enjoyed.

The writer once visited a group of field women gathered into a class by a Bible woman. At first sight of the foreigner those two dozen strapping women ducked under beds and behind cupboards like a brood of startled chickens. It was laughable, for any one of them could have demolished the missionary; but it was so pitiful to think that it could be true of the women of a village within an hour's walk of a city where the Gospel has been preached for seventy years. *Freedom* did we say? The Truth has yet to make them free indeed.

Yet in one important essential these women have "made good". They have the physical strength to raise a crop that will sustain life until the next crop can be produced, and so on to the end of a life of raising and eating rice. They are able to solve their own industrial problems, and a field woman is seldom an object of charity. Educated men often marry from this class, and it is not uncommon for an elegant "teacher" to stand on the bank clothed



Irrigating Plant in Fukien

in beautiful white linen and shout directions to his wife and daughters working in the mud of the fields. Or a *literator* may sit droning classics all day while his wife is carrying heavy burdens up the mountains! Sometimes a student gowned in silk arrives at the college with his luggage carried by a roughly dressed field woman who proves to be his mother. A servant in the compound lost his wife, who was a field laborer, and with tears he repeated again and again, "More than three hundred dollars' worth gone"! She was a real asset. She was economically valuable. The field women have demonstrated their right to exist. They are producers—wage-earners.

In direct contrast to the brawny field women must be placed the indoor class. Not all of them have bound feet, though outside the ports many of them still keep up the evil custom, for the stronghold of foot-binding has always been in Fukien. I have often wondered how I would choose if by some magic it were possible to be changed into a field woman or a small-footed woman. Which would be preferable, the over-developed brawn of the one, or the too delicate physique of the other; the ability to bear heavy burdens and consequently a life of overwork, or the inability to do physical labor and consequently lifelong poverty and dread; the free stride of the field woman across the plains even when carrying the unspeakable fertilizer, or the mincing gait of the indoor woman as she moves about in her ill-smelling rooms; a life where the responsibility for one's own livelihood is assumed, or where that responsibility is forced onto another; a life largely in the fields under the glare of the tropical sun or in the coolness of ill-lighted and grimy rooms? Oh, what can we American women render unto the Lord for all His benefits unto us, for we need choose nothing but the best!

A very small per cent of the women of the indoor class belong to wealthy or official families. Economically they are as negligible a body as their counterpart on the opposite side of the Pacific. A Chinese gentleman of wealth once said to me: "If you realized the poverty of the wealthy women, your heart would pity them far more than you now pity the poor. They are poor and blind and naked, and they know it not."

Next to these come the women of the prosperous middle class. These women usually have the care of a large family, and the sewing and cooking and gossiping leave little time for anything further. A visit to a temple or theatre is all that is necessary for social life except an occasional game of cards with a neighbor.

A relatively small number of women are passing through the institutions of higher learning into professions; but yet sufficient numbers have entered professions to show that Chinese women are capable of all the attainments of their American sisters when they have the same opportunities.

But the great masses are poor and the industrial problems center around them. "The poor ye have always with you" is just as true of Eastern Asia to-day as it was of Western Asia two thousand years ago. How slow we have been as Christian missionaries to see the connection between righteous living and the ability to earn an honest wage! How slow we have been to lead the Chinese into industrial enterprises as a means of serving God and man! How slow we have been to see that the self-respect that comes from earning-power is necessary to an individual's usefulness!

In the early days of missions in Fukien it was difficult for the gospel to get a hearing, and great effort was needed to build schools for the training of Christian workers; but when that difficulty disappeared it was long before the church began to realize that there were other lines of work that had become urgent. Missionaries were often content with their poverty-stricken churches and their flourishing schools, so that the industrial problems connected with the poor of the church and community were, as a rule, ignored. To be sure, there never was a time when some missionaries did not become personally responsible for the widows and orphans that touched their individual work, but organized industrial work for the poor has until recently had a hard struggle for recognition if not for life itself. Individuals have for a time given employment in needlework to destitute women, but this did not develop into a school for training in needlecraft.

The difficulties encountered in attempting to establish industries for dependent women are many and varied. Few of the very poor are able to read, they know no trade, and they do not understand

the first elements of cleanly housekeeping. They were brought up to marriageable age with the sole idea of being married and having a family of sons to please a husband who could earn enough to provide the necessary rice. As little girls they played in the street; as older girls they helped carry about one of the numerous babies; as married women they stood in the doorway and held their own babies; and as widows—what?

This is the "raw material" in thousands of cases. During seasons when the plague is unusually malignant or other dread diseases sweep the land the husband is often the first

to be stricken, because of his more direct contact with the life on the street. Then the problem is not of the widow only, but of the children also. The women left dependent are of all ages and degrees of natural ability. Occasionally there may be a temporary makeshift on the part of some official to provide for the needy, but it is only a temporary charity and does not lead to self-support. When reduced to want many of the more attractive women turn to their only available resource,—an evil life.

Limited numbers enter the mission boarding schools for women and are taught to read while they are being made acquainted with Christianity. These are carefully assorted, and a few are found worthy of further training as teachers and Bible women, while others become house servants, some take up needlework, and still others who are strong enough learn to weave. But many (poor old things!) can never learn anything—and there is no "Home for Old Ladies" waiting for *them*. The boarding schools for women seldom make even a pretense of teaching anything in the nature



Fukien Field Women

of a trade, but sometimes the clever women are given work to aid them while getting through the school course of study. Outside help depends entirely on the spirit of the woman in charge of the school.

Many women come in contact with the church and are led to see the vision of a pure and useful life only to have it shut out from their sight because there is nothing that they can do to earn an honest living and no one provides work for them and their children. They were robbed of their God-given right to some method of earning, and when misfortune came their untrained minds and bodies were unequal to the struggle unless aided and trained for a time. In direct proportion as the difficulties of such work stand out, just so the rich fruitage of such effort is shown in the transformed lives of the women and their children. Of old the common people heard Him gladly, and now the sorrowful and heavy-laden respond most quickly to His loving touch.

And what is to be the solution of the matter? Eventually it must be through vocational training for both boys and girls, but large masses move slowly, and perhaps another generation will see the pale, apathetic faces of uneducated and untrained women peering out of the shop doors just as we see them now. There may be then the multitudes suffering with soul-hunger and physical hunger as they do now. But what will be the attitude of the Christian Church toward such problems on the mission field? Will it still be in the attitude of saying, "Depart in peace, be ye warmed and filled," and yet make no adequate effort to establish the means of warming and filling—the means for the destitute to earn an honest living?

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### American Board Meeting Postponed

The fear of germs did what the fear of Germany could not do. By the desire of the Hartford (Connecticut) Board of Health, because of the epidemic of influenza, the Annual Meeting of the American Board of Commissioners for Foreign Missions was at the last moment postponed from October 22-25 to December 10-13.

The meeting will be held at the later date in the Center Church, Hartford, and with so far as possible the same programme of exercises as planned. That programme promises a meeting of exceptional interest and power which it would be a pity to miss.

## A Chinese Wage Earner

By Mrs. Lau of Foochow

Leaders in industrial work among the poor in China, even missionary workers, are rare, hence it is a unique opportunity to secure a letter from one of the most consecrated Chinese Christians of Foochow, Mrs. Lau Cong-daik. In her letter Mrs. Lau is inclined to minimize her part in an unusual and difficult undertaking—training women and girls to be self-supporting. Mrs. Lau's love and patience and remarkable business ability have been invaluable.—*M. W.*

**M**RS. LAU'S parents were Cantonese emigrating to Borneo, and she was born in Sarawak. Her mother died when she was six and her father when she was twelve. She, with her sister, was put into a mission boarding school. The rules and training were based on English ways, so she knew little about heathen customs. She was converted when she was sixteen. In 1905, she was married to a Foochow man, Mr. Lau Cong-daik. She was very happy with her husband. He had been a student in Foochow College, and left China in 1900 when the Boxer trouble broke out. She left her home in Borneo for China in the summer of 1906. In the fall of that year, her husband re-entered Foochow College to finish his course. Her husband was called "Home" soon after graduation in 1909. She was left with two small children. For a time, she taught English in a school carried on by English missionaries. Later she studied kindergarten. Now she is in Foochow helping Miss Hartwell. Her special work is accounts and overseeing the industrial department.

She writes: "I have only taken up this work two years ago under Miss Emily Hartwell. This industrial school was opened by Miss Wiley in 1912, when Miss Hartwell was on furlough. In the first place, it began with the Manchu relief work in 1911, then it grew into this industrial school to teach the destitute women and girls to work and to learn to support themselves. But the one greater aim is to teach them the Gospel and the truth about salvation.

"Some have turned out very well and have altogether given themselves to Jesus Christ and joined the church. The older girls go to the different mission boarding schools during term time. They are making good progress in their studies, but there are a number of girls and a few women who stay here the whole year

round. The little ones live at home, but attend the kindergarten and day school connected with the Manchu church, which also was started by Miss Wiley and grew out of the Manchu relief work. In vacation when all the boarding school girls come home we have quite a big family. There are five women, of whom three are Manchus, living in the industrial school. They have been here from the beginning. Miss Hartwell is fond of them, and to keep them from starving the work goes on.



Trained Workers from Ponasang Girls' School

“She takes in orders for clothing from the Christian Herald Industrial Homes. We make nearly all the clothing and weaving for the Orphanage, which weaving gives work to many more Manchu women outside the school. I wish to state a little about these women. They are widows with children, three with two each and two with one each. When they first came they were not able to read or write. They were given opportunity to learn to read by which three can now read the Bible. It is unfortunate for the other two who could not learn to read, but still every day they heard the Word of God and now they can pray very well in the family prayers. It takes time and patience to see the fruits growing in them. Patience must have her share in the work, otherwise it will never be accomplished.



"When I first came to take up this work I often felt that it was utterly useless and I often wanted to give up in despair, to see the old habits and customs remaining in them though they had heard of Christ four years already. I prayed hard and earnestly for them that God's word spoken through us might change their hearts.

"Well, two years passed. I saw a wee bit change in them. The most marvelous change took place this year in March when we tried to do personal preaching. They were very willing and pleased to do it, and were re-converted themselves by bringing another soul to Christ, during the spring revival meetings we had. Those they have led have made their decisions to be true Christians. Is not this wonderful, God working with them?"

## A Lamp of Gold

"There are thousands of lamps of gold hidden away for want of opportunity."

—*Mrs. Naïdu.*

By Anna J. Bennett

**A**BOUT forty years ago in Northern Japan, where prejudice against Christianity was very severe and where there were very few Christians to stem the tide of opposition, a little girl started to go to Sunday school and was deeply impressed with all she saw and heard. After a few years she was sent to live with some Christian relatives to learn to care for the silkworms and to make silk thread. While there she enjoyed the privilege of daily family worship, and had great freedom in attending all the meetings of the church. After a time her uncle asked her if she would be baptized. At first she hesitated, fearing she was not yet ready, but the pastor and her Christian relatives were sure she was a true Christian, and so she decided to take the stand.

She returned home for permission and also to get her best clothes in which to be baptized, but her parents would not hear of such a thing. However, she told them she had decided to be a Christian, and if she could not have the good clothes, she would be baptized in her old ones! After her baptism, her parents did

everything they could to induce her to return home to stay, but she knew well the opposition and the persecution that awaited her, and deferred going as long as she could. When at last she could delay no longer she went home. Her Bible was taken from her and torn to shreds, but she managed to save her hymnal, in those days a tiny book of seventy or eighty hymns. This was her only religious book for three years. She was imprisoned in a storeroom for three or four months, and was not allowed to see her friends but she was given work to do, and once in a while was let out for a short time. They repeatedly insisted that she offer rice to the family god on the shelf and when she refused she was soundly whipped.

One day when her father was away, her mother noticing how thin and pale she had become, asked suddenly if she would like to go to church. Imagine her surprise and joy! She considers it one of two very remarkable instances which occurred during her years of persecution. So she was sent with one of the house servants, and on the way met her father. Can you not imagine her trembling with fear as she saw him coming? But to his question, "What are you doing? Where are you going?" she answered bravely, "I am going to church; my mother gave me permission." He let her continue her way. After that although the daily pressure of opposition was not withdrawn, they did sometimes permit her to go to church.

Of course it was very hard to marry off a Christian girl, and such an obstinate, determined one at that. However, at last a match was made, and she went to her new home, where if possible greater trials and opposition awaited her. She was told it was a disgrace to the family to have a member of it a Christian, and she *must* give up her religion, but she steadfastly refused. Time and again she had to dodge a sword which was thrown at her by her brother. At last her old father-in-law said it was dreadful to have her so persistent, but that he was going to church to see what it was like and if it were really so bad as he knew it was she certainly would have to give it up. She was rejoiced and accepted the challenge and they went together to a woman's meeting that afternoon. This she considers the second remarkable event during this

period of persecution. When they reached the meeting-place she introduced herself to the pastor as one whom he did not know but who had often been dragged away from underneath the windows or from behind the doors, when trying to listen to the hymns and prayers and sermons. She introduced her father and told why they had come to the meeting. How refreshing the words of life must have been to her thirsty heart! When they returned home, her father's verdict was that one could not tell whether it was good or not, just by hearing a Christian talk once, and that she must take him again! After that, things at home were easier, and she was able to go to church occasionally with her father; then she found that he sometimes went when she was not supposed to know. At last the old man became very ill, and it was evident he was near death. When too weak to talk, he motioned to her and made the sign of the cross on his breast and looked upward, so that she felt he died trusting in her Christ.

Sometime after that she was returned to her own family as a bride who was not wanted and she determined to become a Bible woman. She knew she did not have enough education for that work, so she entered the high school at twenty-five, graduated in two years, and then taught in local primary schools. During this time she was constantly urged by her family to marry again, but she steadfastly refused and kept her hope strong that she might enter the Bible School in Kobe. She wrote to Miss Dudley about this, but before arrangements could be completed there came an offer of marriage from an evangelist, a widower some years older than herself; she did not want to marry him any more than she had wanted to accept any other of the proposals that had come to her, but, being desperate and very much afraid because of all the trouble she had made, she consented, provided *all* the relatives should agree to the proposition, and that she be allowed to go to the Bible School after her marriage. The go-between hustled about and gained the consent of the relatives, but said never a word to the bridegroom himself. They were married and went to live in a little town away from Christians, where the work was anything but prosperous. The bride waited for a year, and nothing was said about her going to the School; then the go-between

died and the ambitious little wife spoke of the conditional promise. It was the first her husband had heard of it and he could not let her go.

She considers those years of patient, unrequited toil in the country when, in addition to everything else, she tramped over the mountains through snow and sleet and rain, often upon her return rolling on the floor in an agony of pain caused by the exposure and strain, always oppressed by the sense of unfitness for her work,—years fully equal in suffering to the period of persecution that had gone before.

At last the desire of her life was satisfied, and it was arranged that she should go to the Bible School. She had a happy two years there, and returned to her husband to take up work in a little fishing village where there were no Christians, and where the prejudice against Christianity was so strong the people would turn their faces from them when they walked through the streets. What a barren life! Was it all worth while? But surely such devotion must bring results! Now listen!

Five years ago she came to us and asked if she might have the salary of an undergraduate Bible woman to use for a little kindergarten which she wanted to open for her Sunday school, that she had had some experience in such work and she could receive some help from the Mission Kindergarten in Tottori. We felt it might be an answer to our prayer concerning the disposition of the work and the workers in the village where she lived, and that a few months would show the wisdom of the experiment. So a few kindergarten supplies were purchased and she opened her school in her own house, which is also the chapel. It has been a grand success! As she walks through the town she now is greeted cordially even by strangers. She has more applicants than she can possibly receive into the Mustard Seed Kindergarten, the various meetings of the chapel are better attended, and the people in that village are having a chance to see and feel a life filled with the love of Christ. I never saw a kindergarten so blossom out in spontaneous joy under true love, as that one has. The children come at six o'clock in the summer, and no matter what the teacher is doing, they are always lovingly welcomed. Her husband helps, and works in the same spirit.

A weary tramp over the mountains in the heat of summer or the snows of winter brings them to another fishing village where they have a Monday Sunday school of eighty children, one more of the activities which the invincible founder of the Mustard Seed Kindergarten has undertaken for the Lord she loves. Where can we find a nobler example of the spirit of the sweet poetess of India who wrote:—

*"O Fate, betwixt the grinding stones of Pain,  
Tho' you have crushed my life in broken grain,  
Lo! I will leaven it with my tears and knead  
The bread of Hope to comfort and to feed  
The myriad hearts for whom no harvests blow,  
Save bitter herbs of woe.*

*"Tho' in the flame of sorrow you have thrust  
My flowering soul and trod it into dust,  
Behold it doth reblossom like a grove  
To shelter, under quickening boughs of Love,  
The myriad souls for whom no gardens bloom  
Save bitter buds of doom."*



Receiving a Guest

# Board of the Pacific

*President, MRS. E. A. EVANS*

*Editor, MRS. E. R. WAGNER*

Headquarters, 760 Market Street, San Francisco

Permanent  
Headquarters.

Congregational Headquarters are now on the fourth floor of the Phelan Building, 760 Market Street, San Francisco, Rooms 417-427 inclusive.

It was a notable conference in many ways. The reports were given in round-table style; the Treasurer had closed her books with a wide margin above the budget for which it provided, and new work in Africa and Mexico was planned for. Among the guests was Miss Mary Porter, first missionary sent out by the W. B. M. I., about to attend the Jubilee of that Board; the evening address was "An Excursion into Inter-racial Brotherhood" by President Blaisdell of Pomona College; a wonderful uplift was given by Professor Buckham, as he presented the power of Christ to reconstruct human life; there was much of the dramatic, and particularly effective at the close of the last session was the consecration of the service flags that represented our missionaries.

Our Forty-fifth  
Annual Meeting.

## Women Working Together in Tehchow

By Susan Tallmon Sargent, M.D.

"Do the women of the Board know that we need another woman doctor, and that we are hoping and praying that they may send her soon?"

The speaker was Wang Shu Li, the Bible woman, and her voice expressed real concern. She had come to make a farewell call on the doctor who was soon to go to America. She continued: "We have thought of writing a letter to the Board, but feared that we might seem unappreciative and officious. We don't need to tell you how sorry we are that you are going, because you know that already, and the sadness in our heart finds an answering sadness in your heart. Of course you must go, but what will we do without a woman doctor? It isn't that we do not like Dr. Chiang; he

is a good man and a good doctor. But we Chinese women cannot go to a man as we have to you."

She was assured that the women of the W. B. M. P. did know of the need at Lintsing and for nearly three years had been seeking earnestly to find a woman doctor, but without success. But if the women of Lintsing wished to write them a letter it would be welcomed by the Board and could not possibly be considered discourteous.

So they wrote a letter of which the following is a free translation:—

"TO THE HONORABLE AND RESPECTED MEMBERS OF THE W. B. M. P.

Greeting:—

It is through your kindness and generosity, that we have had, for more than twelve years, the ministry of a woman physician. You have also recently completed for us the building of a beautiful new hospital. Words fail when we attempt to express to you our appreciation and our gratitude. But now the time has come when Dr. Sargent is leaving us, and we, the women of Lintsing, are grieving that our woman physician is to be here no longer. So we come humbly entreating your honorable Board to send to China another woman physician.

This request is the burden of our petition.

Respectfully submitted by the women of the Lintsing Church."

*Signed by eighty-five women.*

The one acting as scribe was Miss Ping, a teacher in the Girls' Boarding School. She has studied in Peking and hopes to return there to finish her kindergarten training. Many times this year her eyes have demanded treatment at the hospital.

The one who suggested the letter was little Pao Shu Li of the Girls' Day School in pre-Boxer days, and the missionaries knew her as one of the most studious of that bright group of children. Life to her has always been hard, for she was married to an indolent, unkind man, much older than herself, whose mother was exacting and cross; and they were very poor. Three of her five children died in infancy, and though she could not wish them back, their loss made her mother heart sad. For ten years she has been a constant visitor to the hospital, for, underfed and poorly clothed as she has been, she fell an easy victim to tuberculosis. God has blessed the means used in her treatment beyond

what we had dared to hope, so that she is able to live a fairly active life.

At station classes she studied so eagerly and made such good progress and showed such comprehension of spiritual things, that she was asked to become a teacher of beginners, and for several years with her two little boys has lived in the Mission Compound and faithfully performed the tasks assigned her. Her salary is less than five dollars a month, but with that she feeds and clothes herself and children, first taking out a tenth for use in the Lord's work.



Miss Sawyer  
Hospital Nurse

Another signer of the petition is Mrs. Sung, the mother of our new kindergarten assistant. Eleven years ago this daughter was a little girl of seven, and we first saw her in the dingy, smoky room which was her home, as she came kneeling and bumping her head on the earth floor begging us to save the life of her mother. Now she is a sweet young woman, entering, we trust, on a life of service for others. Her mother is a frequent visitor at the hospital, and if you could see her bright smile you would know that appreciative patients are found in China as well as in America.

One of the first signers was Mrs. Hoe, who is at the head of our kindergarten while Miss Tallmon is on her furlough. Her little daughter was born in the hospital. When she came to us she said, "I am so glad that I can have a woman doctor and women nurses to care for me; I couldn't have a man."

Old Mrs. Kao is another name on this list. She is totally blind. Her daughter supports her by making dolls. A few months ago when we called on her, she said: "Since I can't do anything else, I have much time to pray. When it is cold, I stay in bed all the time, because my daughter needs my clothes to wear and I lie



here and pray for all the people I know—for the old-time missionaries and for those here now, and for the church and the hospital and all the patients. I am only a stupid old woman, but God can hear even me.”

Another signer is Mrs. He, whose husband is the janitor in the woman's part of the hospital. She was an out-and-out heathen when, as a young woman, she was married to Mr. He. What fits of temper she had in those days! She would throw herself on the ground and bump her head until it would bleed, screaming and reviling all the time. In speaking of those days she said: “The gospel had not entered my heart then, and I did not know that it was wrong to get angry. Everything is very different since I can read my Bible a little and know how to pray.” We find here also the names of the four woman nurses.

Miss Hsü and Miss Ch'iu have not been with us long, but Miss Munger thinks they have the making of faithful, efficient nurses. Mrs. Chiao and Mrs. Liu are our more experienced nurses. The former came to us when the doctor's sitting room, study and bedroom were the same room, also the only place in which to receive patients. She has seen the hospital evolve from the one room, where operations were performed in the corner behind the bamboo screen, to the days of a separate operating room with brick floor, until now she stands in admiration in the operating room of the new hospital. She looks at the tiled walls and floor and the abundance of light streaming in at the high windows and remarks, “When this room is furnished and our trained nurses from Tehchow have come, we shall dare undertake any kind of an operation.” In all these years she has been, not only a faithful helper, but also a dear friend.

The same is true also of Mrs. Liu. Her mother was a church attendant before Boxer times, and she, like Mrs. Chiao, was in the day school. When she was fifteen a betrothal was made for her to the son of a Christian family who was in school near Peking. When the Boxer storm broke, his mother, believing he was dead, and fearing for the safety of the girl, sought a new alliance for her and she was married to a man who took her to his home down on the Yellow River, two days' journey away.

But within two years he died, and word was brought to her family that his relatives were too poor to keep her and were planning to sell her. Hearing this, the Misses Wyckoff, who were spending the winter in Lintsing trying to re-establish the broken church, sent a cart for her and she was welcomed back as one received from the dead. She considered her deliverance nothing less than a miracle.

Later she became the wife of Mr. Liu, a young evangelist of Lintsing, and was a model daughter-in-law in that home as long as his father and mother lived. Then with her husband, who had become a hospital evangelist, she came to live in the Mission yard and became our second woman nurse. Her Christianity is no surface religion, but is a sweet, simple faith. It is always a privilege to hear her lead hospital prayers. She always has some simple, practical lesson to draw, and when she prays she speaks to a loving heavenly Father, who during all the years from the dark Boxer days down to the present has always heard her prayers.

Two more signers are Mrs. Ch'en and her sister Mrs. Chang. They also were members of the little school that flourished before Boxer days. For years both of them have sewed for us, doing faithful work, whether plain sewing or dainty embroidery. Both of them know the benefits of the hospital. The latter has had trachoma since she was a little girl, and an operation on her lids and many months of treatment have been necessary to preserve her sight.

Mrs. Ch'en is the mother of six children, all living and well, but there have been many days when she has been very anxious about one or another of them; then she has been most thankful for medical advice and treatment.

Another signer is Mrs. Li,—a church member for many years. She tells us that the very first interest she felt in Christianity was awakened in her heart when one of her little girls had pneumonia in the days when there was no hospital. Mrs. Perkins was the physician and had taken the little one home and cared for her as if she had been her own. Mrs. Li said, "It was only when I saw my little baby cradled where the Perkins children had once been laid, that the gospel began to take any hold on my heart." She

is very kind to the poor and gathers the women neighbors together weekly for a prayer meeting in her home, and several have testified that their first desire to become Christians was awakened there.



Without the Hospital Gate, Tehchow

### Wanted by Missionaries in China

Large pictures of Christ on the Cross. Realistic colored ones are helpful to people without vivid imaginations. Also pictures of the Ascension. Please look up old Sunday school scrolls and cut out such pictures and send them or send the whole scroll. The others are good for decorating chapels and hospitals. Also a few small pictures of Christ on the Cross and the Ascension that could be carried in the hymn-book. The fine chromos of these have done so much good people are always begging me for one, but alas! they came from Germany and there are no more in New York to be bought. If only a few are sent, please wind tightly over something round and smooth and send by mail. Address Mrs. Arthur H. Smith, Tunghsien, Peking, China.

## Field Correspondents

Miss Minnie Clarke writes from Rhodesia:—

All thought centers around the war these days, and I wonder if any of your loved ones have gone to the front? Several of my English cousins have been killed, and it is infinitely sad to think of all the other cousins and brothers, husbands and fathers, who will never come back.

We are very far away from the noise and horror of battle, but still the war affects us very keenly even at this distance, and makes difficult things to be much more difficult. The very great cost of all imported goods and the lack of transport make it hard to obtain even what is absolutely necessary for schools and other departments of the work, and the natives are feeling very poor these days, as their money buys so little.

Still, we have very many and great things for which to be thankful, and God is very good to us in this quiet corner of the world. As soon as school was over, there was a rush to get reports and accounts ready for our annual mission meeting which was held at Silinda. During our meeting we had the great pleasure of welcoming Mr. and Mrs. Dysart, just arrived from America. We are all so glad to have Mr. Dysart back again, and so thankful to welcome his charming wife to our circle and to the work. They are to go to Gogoyo in Portuguese East Africa, as soon as they can arrange to do so. Dr. and Mrs. Lawrence and family have already gone there.

I wonder if you remember about Nyembezi, a poor, wild girl, about whom I wrote to you, who caused me so many anxious hours. She ran away and was in great danger, but, in answer to prayer, came back unhurt, and was saved and blessed, and happily married. I think perhaps you will remember the story. When I was at Silinda, the week before last, she came, beaming all over, her face fairly radiating with smiles and happiness, to show me her little baby girl—such a dear fat little mite, with great, earnest black eyes. Nyembezi looked well and clean and happy, and both she and her baby were neatly dressed and punctual at church on Sunday morning,—so I thanked the Lord and took courage.

Truly He can do wonderful things, and the change which He works in the hearts and lives of some of these girls and boys is nothing less than a miracle,—so, beholding it, new hope springs up that that same mighty power will not fail to bring forth, even in me, some faint likeness to Himself.

In my last letter I told you about our little Hepsey. I wish you could see her now, she is growing so big and fat and jolly, and is such a dear little girl. She outgrows everything we sew for her, and kicks and crows and chuckles to herself by the hour together. The girls are very fond and proud of her now, and every one admires her; but her father and mother never come near, and will not even look upon her, so great is the power of superstition; but Hepsey has done something toward breaking it down in the minds of the girls and boys who are here.

Miss Minnie E. Carter writes from Inanda, South Africa:—

As it is vacation time I am going to tell you about some of our outside opportunities. One day at my midweek Sunday school teachers' meeting, one of the teachers told me when she was at one of our out-stations, a girl from a heathen kraal came to the school in tears. She said she had not come to study, as her parents objected, but she asked that some one from the church might come and speak at her father's kraal. The teacher said that, as she was getting old and had home duties, she could not return there on Sunday, and no one else was found to go. So I determined to go. Miss Weir, who is now staying with us, learning Zulu, a native teacher and two of our schoolgirls went with me the next Sunday afternoon.

After about an hour's walk down into the valley and beyond the river above the falls we came in sight of a large kraal, or about eight huts surrounded by a thorny green hedge. As we entered the opening on the lower side of the hill, our companion from Johannesburg was somewhat surprised at the lack of clothing. The little boys ran about with only a tiny *mutshi* (an apron of hairy skin at the back and a bunch of dangling strips of hairy leather at the front held in place by a thin strip just above the hips) or a few beads. A young man similarly dressed came to greet us,

while a woman with a long head-dress held out her blanket to shield the owner of the kraal, evidently until some one brought his shirt. Women dressed in short full leather skirts, with blankets about their shoulders or with the blanket tied to hold a baby at the back, soon appeared from the huts. There were one or two dressed women.

We told them that we wished to hold a service, and we were asked if we would have it outside or in. We decided to stay outside, so mats were spread for us just outside the cattle enclosure, which, you know, is in the center of the kraal, the whole yard inside the hedge being kept nicely swept and free from grass and weeds. Soon quite a crowd gathered. I think there were at least a dozen children about. The owner of the kraal sat by us for a short time, then went away. The young man stayed. We sang, read and prayed, and told them the gospel story. The old mother of the kraal said that she knew about God and that we were here on the earth only for a short time, then we should go to be with Him and that she would soon be going. The younger ones said that they liked the story of God, but they didn't like the management of the land by the missionaries; therefore they did not allow their children to go to school and they did not agree with the missionaries, though two girls from the kraal were then at the service in the schoolhouse.

Soon the setting sun reminded us that darkness comes quickly and that we had to climb hills to get home. Several accompanied us part way and asked us to come again, which we promised to do the next Sunday. On the way some said that they loved Jesus but that they had no clothes in which to attend church, the excuse always given. They don't seem to like to appear at church without European clothes. On the way we met the two girls who, after leaving the service, had accompanied the preacher to Inanda. One was the girl who had asked for some one to come to preach. They were nicely dressed in white. They were very sorry to have missed our call.

The next Sunday we stopped at a small kraal a short distance from the large one as we were asked to, and soon quite a company gathered within the hut. At the close of our service several

prayed, one of them a young girl clad only in a wide band about the hips and a small shawl or blanket over one shoulder and fastened on the other by two corners. We tried to impress it upon them that they should go to the church that they might learn more about God even though they didn't have clothes.

At these out-stations there is no resident preacher, but lay preachers take turns with the Inanda pastor in preaching there; and the Inanda field is so large that one pastor has time to visit but very seldom such places as these, and our missionary force is so small that one church supervisor can visit only the larger stations or when called because of some trouble. Where are the women who might spend all their time preaching and teaching in such homes or in organizing native women to help their heathen sisters who have babies on their backs? What a harvest might be gathered in if the reapers were here! With our school work we scarcely have time for such visits, and we feel that we must not neglect the girls who are studying here, for are they not to be the future teachers?

Miss Carolyn Welles writes from Sholapur:—

It hardly seems possible that I have been in India eight months now and that it is almost a year since I left home. Ever since April I have been busy studying hard on the language and am planning to take my examination the end of November, just a year after arriving, so I do not feel that I have lost very much by beginning work as soon as I came, and I think I gained in many ways, for I understand about how things go and have become acquainted with the place and the people. I am rejoiced to think that the Mission allowed me to stay in Sholapur for my studies, and now I have a good pundit and things are going very well. I am free to do all the studying I want to and that is a big help. I am as happy as I can be living here in Harding House with Miss Fowler and Miss Harding. Of course now Miss Fowler is away.

This year the kindergarten is quite on its feet again and things are humming. As you know, the Mission would not allow Miss Harding to carry on the work alone, and as I had to study this year the problem was, what shall we do? So we thought of Miss Clara Seiler of the Presbyterian Mission at Kholapur and won-

dered if she could come and help, as her Mission had just set her aside to train some of their girls. Well, Mrs. Gates wrote her and proposed that she come to Sholapur and bring the girls with her. Her Mission voted to release her, and here she is with nine very nice girls. We managed to secure eight more, so it makes seventeen in all, a fine class to begin with. They seem very happy and have gotten quite used to one another's ways. The work is divided between Miss Harding and Miss Seiler. We have gotten Arnu and Esther and Mamata, our regular teachers, to help; so it makes the day easier for us. That is to say, we are free to go calling among the people, to work out new ideas, and are not so tied down to the schoolroom. The girls are helping to teach in the kindergarten and old school two hours a day, and those who do not teach observe two days a week and the remaining three they study in the mornings. Their days are pretty full, as they do all the work of keeping their own rooms neat and tidy, their own cooking, and the care of the schools,—dusting, sweeping and tidying.

Miss Bissell from Bombay has been with us for two months, going all over the songs and retranslating them. The Marathi in most of them was very bad, for the pundits do not know our music and naturally many mistakes are made. Miss Bissell knows how to adapt Indian ways, versification, to our music, and the result is gratifying. The girls and children love the songs now, and what formerly was difficult now is easy to sing. Miss Bissell has done about forty songs and there are a lot more to do, so she will take some back to Bombay to work on them there. Some day next year the book of songs will be printed, and many people all over Western India will rejoice, as there is great demand for a book of this kind.

I wish you could have visited the kindergarten about a month ago. Mr. Starte, who has charge of all the Criminal Tribes settlements of the Presidency, held a conference of his teachers here, at Sholapur, and visited the kindergarten one Friday morning. I was having my language lesson with my pundit and so was not able to reach the kindergarten when they all arrived. But I cut my lesson short, and the pundit and I walked down to the school and went inside, and such an interesting sight met our eyes! On one side



of the room all the men were gathered, and on the other side were the women, and all watching with keen faces the little babies dancing and running around the room, flying and jumping, and then, to the music which began to play a lullaby, take hold of one another's hands and gently rock them as if putting the baby to sleep, finally dropping down onto the floor to sleep themselves, and the room was as quiet as could be. After a minute or two a good-morning song was played and the children jumped up, with smiles on their faces and with a good-morning look in their eyes. Then they all ran out of the room, and the children from the other school came in to do their songs and drills.

I wish you could have seen that little line march in. The first six children are too cunning for words, and the little fellow who leads never loses his head, and, though apparently not paying much attention to what he is doing, but instead gazing at the audience, never makes a mistake. First of all, we did a few folk dances that I had taught them and which they love and which the people love to see. Then they did a Swedish drill and a ring drill, which all like very much. Estherbai, one of the teachers mentioned above, led them; and if any of us might become discouraged about our work we could look at her and feel repaid. She has been through the training and it has made a lovely girl of her, for she came to us with no special accomplishments and with a certain lack of refinement. Now she is dignified, self-confident, graceful, and carries herself with poise. She led the children in the drills, and I almost burst with pride to think she belonged to us and to see how well she did her work. She did look dear,—every one spoke of it,—and the girl herself seemed quite unconscious of the many admiring glances that fell upon her. The children did nobly. They seem to be quite used to doing things before people, and that day they looked very well, for their parents had taken special pains to wash them and put clean clothes on them. The various kinds of work the children were doing and the ways they learn their letters and numbers were on exhibition; and Mr. Starte, who had only planned to spend one hour with us, spent at least two.

Mrs. P. B. Kennedy writes from Kortcha, Albania:—

To-day has been taken up with more urgent matters than writing letters. As a sample of the way our time is often occupied let me give you a *résumé* of what has transpired here. After breakfast and prayers a letter in Albanian to a former graduate of our school living for the summer in a near-by village. Then the choice of a subject for my meeting with the women on Friday afternoon, with preliminary notes and suggestions for an outline. Here are two men whom Mr. Kennedy sees in the schoolroom. They have come with some legal paper from America which needs our Consul's attention—some money due the old man in connection with the death of his son in America. He and his companion wonder who can fill out this paper properly. We tell them that we were just about to go to French Headquarters to ask about another paper concerning the death of a young Albanian soldier in our army in France, and would inquire about his case as well; we are courteously received, and a promise of investigation into the matter is made us.

After our simple luncheon the gate opens and two village women come in to ask for a letter they heard we had for them. It is from three sons in America, and the old lady's face softens as I read the letter to them and try to explain about the enclosed check. A carriage stops at the gate and I know it is dear Madjié, a former pupil of ours who is going to the Hospital to be examined by X-ray. I step into the carriage with her and her parents, wealthy Mohammedans of Kortcha, and in a few moments we are there. While waiting her turn we all sit in the hallway of what used to be a school-building. Poor wounded men are being dressed in one of the rooms, and Madjié tries not to see some of the terrible sights. Finally we go into the darkened room and a thorough examination is made of her lungs, and it is found that she has tuberculosis in both lungs, but fortunately in the incipient stage of the disease. The father is advised to take her to Switzerland.

Returning to the school I find three former scholars waiting for their English lesson. They have been teaching in the Albanian school and were too busy to study English this past winter. I

return to my writing, but soon a lady calls to inquire about a letter that has come to her in our care. We chat together for a while over the letter from a sister in America. I ask her to wait for the prayer meeting which comes an hour later, and she goes down to the parlor, where Mr. Kennedy is trying to hold a conversation in English with the girls. At six we meet in the school-room, and Mr. Kennedy conducts the meeting. Only a few come to this meeting in the middle of the week. Friday afternoons the women here are accustomed to put aside some of their work from religious scruples, so they are more at leisure to come to the meeting here. After the meeting a lady lingers to visit with me and we sit out in the yard. Meanwhile Mr. Kennedy is putting up a chest weight against the wall for any of the boys to exercise with when they come in to climb the knotted rope he has suspended from the branch of a large tree in the yard. It is toward evening that certain boys come in for "gymnastics." At dusk things quiet down, and I go to the kitchen to finish preparations for supper which we enjoy in a corner of the school dining room.

### Four Books of Interest for This Year

For Young Women.—*Working Women of the Orient*, by Margaret E. Burton. Price 57 cents cloth, 42 cents paper, prepaid.

Send for flier giving suggestions for the year.

For Children's Societies.—*Stories of Brotherhood*, by Harold Hunting. Excellent for both home and foreign study. Price 50 cents cloth, 30 cents paper, prepaid.

For Christian Endeavor and Young People's Societies.—*Ancient Peoples at New Tasks*, by Willard Price. A splendid study of the relation of Christianity to the needs of the world's workers. Price 60 cents cloth, 40 cents paper, prepaid.

For Sunday Schools.—*The Church Schools and the 1918-1919 Theme—Christianity and the World's Workers*. A handbook for missionary committees or superintendents.

Prayer  
at Noontide



Encircling  
the Earth

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

### Playing the Game of Forecast

The game of "Forecast" is a common human game. We all indulge in it and must, or life is haphazard.

To carry on adequately the work of a Mission Board, all its leaders must take a hand at this sort of game. We must forecast in at least three lines:

1. The probable cost of responsibilities already assumed in labor, lives and money, for the year to come.
2. The probable response of a regular supporting constituency to the demands of such cost.
3. The probable resources still unclaimed which may be sought and applied.

Probably there has never before been a time in our Board history when money values were changing so rapidly in mission fields and at home. It is a delicate task now to make a forecast of costs when rates of exchange vary like autumn winds; when prices rise over night and the next mail reports the necessity of increased salaries so that skilled workers on the field may be able to continue their expert labor on our behalf; when the tools with which the workers at home promote the cause are becoming more expensive with grim steadiness—such tools, for instance, as paper, printing and travel.

Officers of the Board are facing this barrier Cost which lies across our path of advance and are trying to forecast the truest possible estimates to offer the Branches. It is time that in this phase of the game the Board's Executive must take final responsibility.

But when it comes to probable response from the regular army and to possible resources still unclaimed—then all Branch leaders are called into the game.

You are needed. You are summoned. We must mingle forethought, ingenuity and perseverance. We must win out. Resources and Response must pay the Cost.

That is, unless—but there will be no “unless.” “We must win the war.” All leaders are realizing that the game is on this fall. The word has rung out from Branch to Branch. Conferences have been called. Executive sessions are in order. Despite unusual conditions these plans are in all possible cases being put through.

The climax of the game is expected at Syracuse, November 13–15. Each Branch will then be ready to report on its own forecasting as to resources and response, while the Board must be bold and brave enough to name the true probable costs.

It will be no pleasure game, dear friends, and yet it is not without its inspiring and progressive aspects. Grave responsibilities like those of the Lord's cause in these great days stir the Lord's own people to their hearts' depths.

In such depths we find him, with his guidance, his encouragement, his joy, all ours for free use. Through him and him only we can play a strong, winning game.

M. L. D.

### Fifty-first Annual Meeting of the Woman's Board of Missions

The fifty-first annual meeting of the Woman's Board of Missions will be held with the Plymouth Church, Syracuse, N.Y., November 13–15. All regularly accredited Branch delegates and all women missionaries of the American Board and Woman's Boards will be entitled to hospitality from Tuesday night until Friday noon. Application for entertainment should be sent to Mrs. J. H. MacConnell, 223 McLellan Avenue, Syracuse, N.Y.

*See fourth page of cover for program announcement.*

## Women Workers of the Orient

### BROADENING HORIZONS

#### Outline for Chapter III

##### In Moslem Lands.

- a. Attitude of the Men.
- b. Longing of the Women.
- c. Changes:
  - In Dress.
  - In Homes.
  - In Marriage Customs.
  - In Worship.
- d. Education of Girls and Women.
  - See: Our Moslem Sisters; Behind Turkish Lattices; Turkey and its People; Modern Movements Among the Moslems; Childhood in the Moslem World; Daybreak in Turkey; A Modern Crusade in the Turkish Empire; Leavening the Levant.

##### In India.

- a. Attitude of the Men.
- b. Longing of the Women.
- c. Changes:
  - In Age of Marriage.
  - In the Purdah System.
  - About Re-marriage.
  - In Worship.
- d. Education of Girls and Women.
  - See: The King's Highway; The Goal of India; India Awakening; Modern Religious Movements in India; Overtaking the Centuries; The Kingdom in India; Education of Women of India; India's Problems.

##### In China.

- a. Attitude of the Men.
- b. Longing of the Women.
- c. Changes:
  - About Infanticide.
  - About Concubinage.
  - About Unbinding the Women of China.
  - In Worship.
- d. Education of Girls and Women.
- e. Dangers.
  - See: The Changing Chinese; Education of Women in China; The Chinese Revolution; China's New Day; The Uplift of China; Overtaking the Centuries; The King's Highway; China—an Interpretation.

##### In Japan.

- a. Attitude of the Men.
- b. Longing of the Women.
- c. Changes:
  - In Life.
  - In Business.
  - In Worship.
- d. Education of Girls and Women.
- e. Dangers.
  - See: Japanese Girls and Women; Education of Women in Japan; Japan Today; Christian Movement in the Japanese Empire; Handbook of Modern Japan; Evolution of the Japanese; Working Women of Japan; Sunrise in the Sunrise Kingdom.

Are you using the *Here and There Stories* and *Everyland*? Every Junior Christian Endeavor, Mission Band and Junior Department of the Sunday school should find both these publications invaluable. *Everyland* will give you a real magazine, full of suggestions and stories and pictures. *Here and There Stories* will furnish you with short stories for telling or with an attractive little story leaflet to put into the hands of the boys and girls.

## Junior Department

WHAT SHALL WE DO FOR OUR YOUNG PEOPLE?

*(Concluded.)*

The "Teen-age Girl of to-day craves opportunity for practical service. She longs, too, for a special society for herself and others of her age, and is especially thrilled if that society can be a part of some larger organization. Witness the often alarming popularity of the high school sorority—alarming because so often its enthusiasm and activity are undirected.

To meet the needs and interests of the high-school-age girl, the Woman's Board organized two years ago a "sorority," if such it could be called, which should relate the world-wide missionary cause to the life of the American Congregational girl. This two-year-old society—the Order of Jubilee Society—now has about 150 branches and numbers about 2,000 members. It includes organized Sunday school classes, Camp Fire groups and societies newly organized for mission study. All this is an old story to many readers, but, in case the seed might fall on fresh ground, even so brief a summary may not be amiss. The plans of the Society for this fall, so definitely linking war and missions, were outlined, in part, in the September LIFE AND LIGHT and need not be reviewed. Any Lookout who wishes to introduce the plan or to hear more about it should write to the Secretary for Young People's Work for the complete O. J. S. material, which will be sent her free.

We know by experience that the features of this society have a strong appeal to our girls. We believe that the study for this year will find its response in their hearts and lives. Is there not, O Junior Lookout, a group in your church or Sunday school, a group which needs just this opportunity to catch a vision of the world's needs and the World Brotherhood?

LEADERS! Where shall we get leaders? This is the question, and a pertinent one, which is raised from all sides, and which comes anew whenever a suggestion, like the above, for a new organization is given.

The United States Commissioner of Education in a letter, which he wrote to state and city boards of education and to normal schools, urged most forcefully the need of keeping the education of our children and young people up to its highest point of efficiency, if the future of our nation is to be secure. Surely their *religious* education is as vitally important to the welfare of our country and therefore to be as carefully planned. The man or woman who carries on the work of missionary education (for that is one great essential phase of religious education) is rendering no less great, though less spectacular, a service to our country as the one who devotes all his time to war work. Nor are the two mutually exclusive. One young woman, whose time was much taken up with various war activities, came recently to see so clearly the vital connection between the best aims of this war and the aims of Christ's World Kingdom that she volunteered for any form of local missionary education service the church committee might find for her. Not many will volunteer, unfortunately; but from the number of those most efficient and enthusiastic in the direction of war work, we may find those who will fill our great need for leaders. It will take persuasion, tactful suggestion and judicious use of literature; but, once the vision is caught where is the Christian who will be "disobedient unto it"? No Lookout should consider as absolutely final in these days the excuse "Oh, but I'm too busy." The busiest people are sometimes the very ones who will find time for one more worth-while thing, and the ranks of the real slackers are increasingly thinned.

The Secretary of the Young People's Work of the Board is always glad to be of help in this direction. No Lookout need hesitate to ask for assistance either from her or from the Branch Secretary when the word of an outsider might help secure a prospective leader or when the task could be simplified by an explanation of duties. Both have material to be put into a leader's hands, and each would welcome an opportunity for direct contact. The Department aims very definitely to be *for* the young people and their best development.



## Our Book Table

*The World and The Gospel.* By J. H. Oldham. Published by United Council for Missionary Education, London, 1916.

The author of this book is secretary of the Continuation Committee of the World Missionary Conference and editor of *The International Review of Missions*. In the preface he says: "This book is not concerned with the war, though but for the war I do not think it could have been written as it is. I have tried to write of things that were true before the war and will be true when the war is over." He expresses his acknowledgment to German thinkers and writers on missionary subjects and his sympathy with German missionaries in the trials through which a large part of the work done by them in the name of our common Lord has had to pass.

This book was published in 1916, before the war was two years old, but the views expressed are by no means out of date. The opening chapter is entitled "The Challenge of the War" and instead of confining our attention to present-day battles and war stories it is well to take a broad outlook on what the war means to the world, the church and to individuals.

*A Manual for Young Missionaries to China.* Published by the Christian Literature Publishing House, Shanghai.

The title of this little brochure explains itself. It is edited by our well-known veteran missionary of the American Board in China for forty-five years, Arthur H. Smith. Three of the six chapters he himself writes, and whatever Dr. Smith writes commands attention. His subjects are "The Intellectual Life of the Missionary," "The Relations between Missionaries and the Chinese," "The Relations of Missionaries to One Another." The other chapters are written by experts.

*The Presentation of Christianity to Hindus. The Presentation of Christianity in Confucian Lands.*

These pamphlets, both scholarly and practical, are issued by the Board of Missionary Preparation, of which W. Douglas Mackenzie is chairman and Rev. Frank K. Sanders, Ph.D., director. In the thirty-six names of distinguished specialists who make up this Board we notice the name of our own Miss Helen B. Calder and the names of three other women.

G. H. C.

## Woman's Board of Missions

*Receipts, September 1-30, 1918*

MRS. FRANK GAYLORD COOK, *Treasurer*

Friend, 250; Friend, 5; J. C., 5;  
Miss Grissell M. McLaren, 25,      285 00

### MAINE

*Eastern Maine Branch.*—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Off. at Hancock Co. Ann. Meeting, 3.75; Calais, Mrs. George H. Eaton, 50; Machias, Centre St. Ch., Friends, 3; Otter Creek, M. B., 8.50,      65 25

*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 132 Chadwick St., Portland. Inc. Abbie Hart Chapman Mem. Fund, 40; Albany, Ch., 1; Alfred, Aux., 5.35; Auburn, High St. Ch., Aux., 5, M. B., 8; Bath, Central Ch., Aux., 7, Winter St. Ch., Aux., 22; Bethel, S. S., 3; Biddeford, Aux., 6; Brunswick, Aux., 14; Cornish, Aux., 1.25; Cumberland Centre, Aux., 5; Farmington, Aux., 5; Fryeburg, Aux., 8; Hallowell, Aux., 10; Kennebunkport, Off. at Meet., 6.20, Aux., 2; North Bridgton, Aux., 4.50; North Yarmouth, Walnut Hill Ch., Aux., 2; Norway, Aux., 5; Portland, Mrs. Arthur P. Champlin, 10, Bethel Ch., Mrs. Gould, 10, High St. Ch., Miss Fenn, 25, Aux., 25, Second Parish Ch., Aux., 8, State St. Ch., Aux., 200, Williston Ch., Aux., 58, Dau. of Cov., Mrs. Rounds, 25, C. E. Soc., 5, Woodfords Ch., Aux., 29; Sanford, Aux., 3; Skowhegan, Aux., 15.50; South Bridgton, Aux., 5; South Portland, North Ch., Aux., 2.50, South Ch., Aux., 3; Waterford, Aux., 11.75; Weld, Ch., 1; West Falmouth, Aux., 1.75,      598 80

Total,      664 05

### NEW HAMPSHIRE

*Exeter.*—Mr. Charles S. Bates,      350 00

*New Hampshire Branch.*—Mrs. Jennie Stevens Locke, Treas., 21 South Spring St., Concord. Amherst, Aux., 35; Barrington, East, Ch., Juniors, 5; Bethlehem, Aux., 10; Boscawen, Aux., 8; Bradford, Mrs. Mary T. Martin, 25; Candia, Aux., 8; Chester, Aux., 18.50; Claremont, Ch., Aux. (25 of wh. to const. L. M. Mrs. H. C. Chandler), 75.30; Concord, First Ch., Aux., 20.50, Y. W. M. S., 10, South Ch., 58.45, Aux., 30, Friend, 50; Concord, West, Aux., 6.50; Dalton, Ch., 3.10; Derry, East, Aux., 11, Friend, 5; Dunbar-ton, Aux., 12; Exeter, Aux., 6;

Francestown, Aux., 12; Franconia, Aux., 19; Franklin, Aux., 23; Goffstown, Aux., 49.73; Greenfield, Ch., 6; Greenland, Aux., 26; Hampstead, Ch., 12; Hinsdale, Aux., 20; Hollis, Aux., 13; Jeffrey, Aux., 15.75; Keene, First Ch., F. M. S., 70, Mrs. Woodward, 1; Lancaster, Aux., 13.02, Mrs. Fletcher and Mrs. Kimball (to const. L. M. Miss Cora Brown), 25; Lebanon, Aux., 60.25; Lebanon, West, Ladies' Miss. Union, 30; Lisbon, Aux., 9.67; Littleton, Aux., 25; Manchester, First Ch., Aux., 160, Wallace Jr. Miss. Soc., 10, S. S. Prim. Dept., 2.50, C. R., 2.50, Franklin St. Ch., Aux., 200, Mrs. David Cross, 25; Marlboro, Ch., Ladies, 10, C. E. Soc., 5; Meriden, Plainfield Ch., Aux., 7.20; New Boston, Ch., Women, 10; Newfields, Aux., 5; Northwood Center, Aux., 15; Penacook, Aux., 48.20, C. R. and Light Bearers, 7.85; Piermont, Ch., Homeland Cir., 6; Rindge, Aux., 17.85; Salmon Falls, Aux., 13; Somersworth, Aux., 3.50; Sullivan, East, Ch., Mrs. A. A. Ware, 2; Troy, Aux. (25 of wh. to const. L. M. Mrs. Horace A. Sibley), 30; Warner, F. M. S., 12; Webster, Aux., 5,      1,425 37

Total,      1,775 37

### VERMONT

*Vermont Branch.*—Miss May E. Manley, Treas., Pittsford. Al-burgh, Aux., 6; Arlington, East, Miss Mabel T. Winch, 25 cts.; Bakersfield, Ladies, 10; Barnet, Aux. (with prev. contri. to const. L. M. Miss Amanda Quimby), 20; Barton, Aux., 30, C. E. Soc., 5.15; Bellows Falls, Aux. (25 of wh. to const. L. M. Mrs. Dallas Pollard), 98.52, Friend, 5; Benning-ton, Second Ch., Aux., 38.35, Jubilee Comrades, 1.50, C. R., 5.50, S. S., 15; Bennington, North, Aux. (Th. Off., 13.25), 74.75, Howe Benning Soc., 10, C. R., 3.49, S. S., 20; Benson, Aux., 7.25; Berkshire, Center Ch., 2.50; Berkshire, East, Aux. (25 of wh. to const. L. M. Mrs. O. S. Moffet), 30; Brattleboro, Aux., 100; Brookfield, First Ch., Aux., 15; Brownington, Aux., 12; Burlington, College St. Ch., Aux., 5, Thistle-down Club, 5, C. R., 2, First Ch., 110; Cabot, Aux., 20.80; Charleston, East, Aux., 5.50; Charlotte, Aux., 19.32; Chel-

sea, Aux. (with prev. contri. to const. L. M. Mrs. Sadie E. Bacon), 5; Colchester, Aux., 10.02; Corinth, East, Aux., 9.08; Coventry, Aux., 13.20, S. S., 2.65; Craftsbury, North, Aux., 21, C. E. Soc., 5; Danville, Aux., 20.04; Derby, First Ch., Aux., 13.60; Dorset, Aux. (Th. Off., 22.25), 63; Enosburg, Aux. (to const. L. M. Mrs. Ruth Leach), 25; Essex Junction, Aux., 19.80; Fair Haven, Aux., 25; Georgia, Aux., 8.50; Glover, West, Aux., 5.17, S. S., 2.19; Greensboro, Aux., 25.54; Hardwick, Aux., 5; Hardwick, East, Aux. (25 of wh. to const. L. M. Mrs. A. S. Bale), 35; Hartford, Aux., 10.40; Irasburg, Aux., 12; Island Pond, Aux., 17.25, Jr. C. E. Soc., 1; Jamaica, Aux., 13.80; Jericho, Friend, 1; Jericho Corners, Aux., 5; Johnson, Aux. (25 of wh. to const. L. M. Mrs. Estella F. Salerby), 31.78, Infant Cl., 3.22; Ludlow, Aux. (with prev. contri. to const. L. M. Miss Ella J. Howe), 11.60; Lyndonville, Aux., 9, Busy Bees, 31; Manchester, Aux., 42.32; Marshfield, C. E. Soc., 6; Middletown Springs, Aux. (to const. L. M. Mrs. Alice E. Gray), 25; Montpelier, Aux., 40; Morrisville, Aux., 5; Newbury, Aux., 70; New Haven, Aux., 4.37; Northfield, Aux., 20, Corner Stone M. B., 5; Norwich, Aux., 13.80; Orleans, Aux. (25 of wh. to const. L. M. Mrs. H. B. Smith), 65, Sunshine Cir., 5; Orwell, Aux. (25 of wh. to const. L. M. Mrs. Otis S. Wisell), 72, C. E. Soc., 12.50; Peacham, Aux., 10; Peru, Aux., 18; Pittsford, Aux., 72.43; Florence Chapel Aux., 5; Post Mills, Aux., 30; Randolph Center, Aux. (Th. Off., 12.50), 17.12; Royalton, Aux., 10.17, C. E. Soc., 5; Rutland, Aux., 50; Rutland, West, In Mem. of Mrs. Frank A. Morse, 5; St. Albans, Aux., 14; St. Johnsbury, Miss Dorothy H. Anderson, 12.50, North Ch., Aux., 100.54, Missionary Round Table, 50, S. S., 5, South Ch., Aux., 60, Friend, 25, C. R., 5; St. Johnsbury Centre, Aux., 7; St. Johnsbury, East, Ladies, 3.50; Sharon, Aux., 8; Shoreham, Aux., 29; Springfield, Aux., 108.23; Stowe, Aux., 3, C. R., 1; Strafford, Aux., 10; Swanton, Aux., 5; Townshend, Aux., 13.20; Underhill, Aux., 12.45; Vergennes, Aux., 40; Wallingford, Aux., 5; Waterford, Aux., 6; Waterford, Lower, Friend, 2; Westford, Aux., 16.68; Westminster, Aux., 12; Williamstown, Aux. (with prev. contri. to const. L. M. Mrs. F. A. Downs), 12; Winooski, Aux., 4; Woodstock, Aux. (Th. Off., 58.33), 74,

2,402 53

## MASSACHUSETTS

Friend, 750; Friend, 105; Friend, 20; Rev. D. Brewer Eddy, 100; Miss Julia M. Howard, 2, 977 00

*Andover and Woburn Branch.*—Mrs. Henry A. Smith, Treas., 42 Mansur St., Lowell, Andover, Mrs. Alfred H. Hall, 1, Mrs. John Phelps Taylor, 50; Ballardvale, Aux., 15.10; Billerica, Aux. (to const. L. M. Mrs. Amanda King), 25; Medford, Mystic Ch., Aux., 29.05, Union Ch., 1; Methuen, S. S., Prim. Dept., 20; Montvale, Jr. C. E. Soc., 1.68; North Chelmsford, Aux., 14; Wakefield, Aux., 83.74, C. R., 2.27; Woburn, Aux., 12.40, 255 24

*Barnstable Association.*—Mrs. F. H. Baker, Treas., Falmouth, Falmouth, First Ch., Aux., 41.20, Miss Celia L. Rogers, 5; North Falmouth, Aux., 14, 60 20

*Berkshire Branch.*—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield, Dalton, Aux., 36; Hinsdale, Aux., 25.65; Housatonic, Friend, 25, Aux., 14; Lee, Friend, 265, Aux., 229.55; Pittsfield, First Ch., Y. W. M. S., 5; Sheffield, Aux., 5.50, C. E. Soc., 2; South Egremont, Kinder., 2. Less expenses, 18.29, 591 41

*Essex North Branch.*—Mrs. Leonard H. Noyes, Treas., 15 Columbus Ave., Haverhill, Amesbury, Main St. Ch., C. R., 10, Union Ch., Aux., 21.50; Georgetown, Wide Awakes, 5, C. R., 8.05, S. S., 5, C. E. Soc., 5; Groveland, Aux., 25; Haverhill, Centre Ch., C. R., 2, North Ch., Aux., 180, Union Ch., Aux., 20, West Ch., Aux., 25.55, Harriet Lowell M. B., 1, C. R., 7.32, Mothers' Daughters, 5, Zion Ch., Aux., 9; Newbury, First Ch., Home League, 38.55, C. R., 9.25; Newburyport, Miss M. E. Sumner, 2, Belleville Ch., C. R., 3, Beginners' Dept., 1.25, Central Ch., C. E. Soc., 5; Rowley, Aux., 18; West Boxford, Aux., 40; West Newbury, First Ch., Juniors, 2, Second Ch., C. E. Soc., 5, 453 47

*Essex South Branch.*—Mrs. B. LeC. Spurr, Treas., 72 Elm St., West Lynn, Beverly, Dane St. Ch., C. R., 12; Danvers, Mrs. E. B. Learroyd, 5, Maple St. Ch., Aux., 70.50; Ipswich, First and South Ch., Union Miss. Soc., 25; Salem, Tabernacle Ch., Prim. S. S., 10; Wenham, Ch., 12, 134 50

*Hampshire County Branch.*—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton, Amherst, First Ch., Miss Hunt, 3, Aux., Mrs. Sarah E. Fearing Norton, 101.49, Mrs. Hawley's S. S. Cl., 6, Second Ch., Aux., 25; Amherst, South, Aux., 6; Chesterfield, 5; Easthampton, First Ch., C. R.,



ton, Aux., 91; Little Compton, Aux., 9.50; Pawtucket, Mrs. Lyman B. Goff, 25, Park Place Ch., Pro Christo Soc., 70, Smithfield Ave. Ch., Ladies' Aid Soc., 18; Providence, Miss Grace R. Lawton, 10, Beneficent Ch., Miss Mary E. Lamprey, 10, Central Ch., Aux., 990, People's Ch., Ladies' Aid Soc., 12, 1,735 50

## CONNECTICUT

Friend, 350 00  
*Eastern Connecticut Branch.*—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Friends, 47; I. N. C., 25; East Woodstock, Aux., Th. Off., 27; Hanover, Jr. C. E. Soc., 10; Norwich, The Misses Norton, 150; Taftville, Ch., 11.25; Westford, Ch., 5, 275 25

*Hartford Branch.*—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Bacon Fund, 978; Int. Clara E. Hillyer Fund, 428.94; Friend, 250; Friend, 10; Mr. and Mrs. Martin Welles, 160; Bristol, Aux., 117; Burlington, W. F. M. S., 4.50; Collinsville, Aux., 77; M. C., 30, S. S., 5, C. R., 5; Columbia, Aux., 48; East Hartford, M. C., 30, United Workers, 11, C. R., 2.75; Ellington, Aux., 92; Enfield, Aux., 56; Farmington, Aux., 5; Glastonbury, Aux., 113, M. B. 68, S. S., 5, C. R., 7; Granby, Aux., 52; Hartford, Mrs. A. L. Gillett, 25, Asylum Hill Ch., Aux., 250, First Ch., Aux., 62, C. R., 13.50, Fourth Ch., Aux., 32, Young Ladies' Classes, 44, Immanuel Ch., Aux., 25, South Ch., Women, 45; Kensington, Aux., 20, S. S., 19, C. R., 7; New Britain, Mrs. C. E. Mitchell, 50, First Ch., Aux., 260, C. R., 52.50, South Ch., Y. W. Christian League, 25; Newington, Aux., 126; Plainville, Aux., 121; Plantsville, Aux., 30; Rockville, Aux., 235; Somersville, Ch., 12.85; South Coventry, Aux., 44; Southington, Aux., 39; South Manchester, Aux., 10, Jr. C. E. Soc., 5; Suffield, Ch., 125, F. M. S., 30; Talcottville, Aux., 170; Terryville, Aux., 129; Tolland, Mrs. Samuel Simpson, 25, Aux., 32, S. S., 2.50; Unionville, Aux., 95; Vernon Center, Aux., 14; West Hartford, Aux., 242, Grey-stone League, 14, C. R., 7; Wind-sor Locks, Aux., 60, 5,053 54

*New Haven Branch.*—Miss Edith Woolsey, Treas., 250 Church Street, New Haven. Int. Champion Fund, 86.50; Int. on invested funds, 20; Friend, in mem. of Catherine T. Sterling, 100; Friend, 175; Friend, 50; Friend, 50; Friend, 50; Miss Bessie L. Comstock, 10; Bridgeport, Miss Ella E. Beach, 3, Mrs. A. W.

Burrill, 25, Park St. Ch., Fullerton Cir., 25, United Ch., Aux., 250, Mary Barnes Palmer Miss. Soc., Mrs. William Horace Day, 25; Fairfield Co. Meet., Th. Off., 16.09, Friend, 3; Guilford, Mrs. John Rossiter, 2, C. R., 11.24; Huntington, Ch., 14.85; Meriden, First Ch., Aux., 30, Cheerful Givers, 14; Middlefield, Ch., 16.05; New Haven, Miss Laura W. Hermance, 5; North Haven, Miss Ellen N. Tracy, 4.40, Ch., 7.84; Saybrook, Ch., 30.75; South Canaan, Ch., 10; South Norwalk, Aux., 50; Stamford, Aux., 25; Stratford, Aux., 78.50; Wallingford, Miss Alice F. Stillson, 10; Winsted, Second Ch., C. E. Soc., 15, 1,213 22

Total, 6,892 01

## NEW YORK

*New York State Branch.*—Mrs. Charles E. Graff, Treas., 46 South Oxford St., Brooklyn. Int. on deposit for Foochow Hospital, 340.08; Friends, 5; Brooklyn, Miss Marion L. Roberts, 5, Central Ch., Mrs. A. A. Bunce, 10; Buffalo, First Ch., Woman's Guild, 55, Fitch Mem. Ch., In-as-much Cir., 5; Ellington, W. M. S., 15; Irondequoit, United Ch., Woman's Guild, 30; Jamesport, C. E. Soc., 5; Middle-town, North St. Ch., Miss. Soc., 10; New Canaan, Conn., Mrs. Walter C. Wood, 100; Niagara Falls, Miss. Sunshine Cir., 5; Poughkeepsie, Mrs. Anna W. White, 10, First Ch., 43.75; Spencerport, 35; Walton, First Ch., W. M. Union, 30, 703 83

*Poughkeepsie.*—Mr. Guilford Dudley, 25 00

Total, 728 83

## PHILADELPHIA BRANCH

*Philadelphia Branch.*—Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington, D. C. D. C., Washington, First Ch., Aux., 72.84; V. J., Friends, 10; Chatham, Aux., 16.35; East Orange, Trinity Ch., Aux., 34; Montclair, Pilgrim Ch., Aux., 5, Watchung Ave. Ch., C. R. and Prim. S. S., 22.50; Passaic, C. R., 3; Plainfield, Aux., 47; Upper Montclair, Howard Bliss M. B., 30, 240 69

## PENNSYLVANIA

Friend, 2 50  
*Pennsylvania Branch.*—Mrs. David Howells, Treas., Kane. Coaldale, First Ch., 4; Kane, First Ch., 10; Lansford, English Ch., Aux., 5; West Spring Creek, Ch., 1, 20 00

Total, 22 50

SOUTHEAST BRANCH		MICHIGAN	
<i>Southeast Branch.</i> —Mrs. C. E. Enlow, Treas., Arch Creek, Fla. <i>Fla.</i> , Coconut Grove, C. E. Soc., 1.11; Jacksonville, Miss. Soc., Mrs. W. W. Cummer, 25; Key West, Ch., 4; Lokosee, Mrs. Frank M. Edris, 12; St. Petersburg, Friend, 3; S. C., Charleston, Circular Ch., 30,	75 11	<i>Decatur.</i> —Miss L. Elizabeth Clark,	2 00
OHIO		CALIFORNIA	
<i>Toledo.</i> —Miss Pauline Baker,	25 00	<i>Claremont.</i> —Mrs. Ursula Clarke March,	5 00
INDIANA		Donations,	20,990 57
<i>Oakland City.</i> —Friend,	2 00	Specials,	55 00
KANSAS		Legacies,	1,598 19
<i>Lawrence.</i> —Christian Ch., Aux.,	5 00	Total, 22,643 76	
ARIZONA		TOTAL FROM OCTOBER 18, 1917, TO SEPTEMBER 30, 1918	
<i>Tombstone.</i> —Mrs. A. J. Benedict,	15 00	Donations,	139,762 41
		Buildings,	23,475 83
		Extra Gifts for 1918,	16,509 38
		Specials,	3,023 66
		Legacies,	14,366 04
		Total, 197,137 32	



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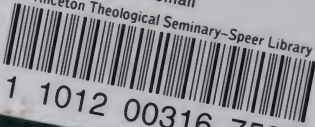


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